

It happened one day, that S. Mechtildes was visited by our blessed Lord in a vision, and along with him were many saints, one of whom said to her, "O, how blessed are you who are still on earth, on account of the many opportunities which you have of heaping up merit. O! if a man did know how much he could merit every day, how full would be his heart of joy at the first beaming of the morning light, that he had been granted another day, in which he could live to God, and with his divine grace so greatly augment his own merit and the honour and glory of his own adorable Saviour. O, how would this thought strengthen him, yea, and fill him with a burning ardour to do and suffer all things, even with the most lively joy of his heart." We read of the glorious S. Francis Xavier, that he was overpowered with shame and grief, that the Portuguese merchants should have gone with their treasures of the gospel, to extend the faith, and enlarge the kingdom of heaven.

THE MISERICORDIA.—The Misericordia is an admirable society in Florence, consisting chiefly of nuns, who take it by turns, with black gowns and masks, which completely conceal their persons (so that there is neither ostentation nor humiliation in it), to carry the sick and the dying, sometimes the dead, to and from the hospitals! When the respective turn of each member arrives, be he in the midst of a banquet, and that at a royal table, he is instantly obliged to leave it, to fulfil this very Christian duty.—*Memoirs of a Muscovite.*

Entertain a respectful deference for old men, virtuous women, and merit of power.

When people will speak without having anything to say, they say nothing that carries persuasion with it.

Faith is required no less by art than by religion. A man without faith may be cunning and clever for a time, but never truly wise, and never a great benefactor to his species.

Pain has its own noble joy when it kindles hope and a strong consciousness of life, before stagnant and torpid.

As certainly and suddenly as a good state of health dispels the peevishness and perils of sickness, does a good state of government the animosity and danger of party.

ORDER OF LA TRAPPE.

Our readers are already aware that a brother of the only house of this order, or any monastic order on the continent of North and South America, has been amongst us for the last few weeks, soliciting the aid of a faithful in repairing the monastery at Tracadie in Nova Scotia, which was burned nearly two years ago, but which from the number of claims upon their time and attention in imparting religious instruction to their surrounding neighbourhood, as well as the other pressing demands upon the people of Canada, from the late disastrous fires, they have as yet been unable to rebuild it. To us every monastic institution brings up sacred memories. Our country—nay the civilised world—owes them lasting debts of gratitude for the zeal and care their inmates have used in protecting the annals and records of the olden time, as well as in cultivating every useful art and science with which mankind worked out its devious passage from barbarism to civilization. Nor are we unmindful of their labours in our own age. We have seen these pious men sustaining themselves by their own industry in many parts of Ireland—teaching a free school—reading religious works for the sick persons in all the surrounding villages, and sending forth into the world hundred of educated religious youths that are a credit and an honour to our country whether at home or abroad. All that such orders perform for the happiness and welfare of mankind is unknown—silently they work out their heavenly mission—unheard of or unknown to the rest of the mass of mankind, unless when driven (as in the present case) by dire necessity to apply to the benevolence of the public. We hope that their labours and their usefulness will be acknowledged by a generous contribution from the friends of religion in the United States. The order to which Brother Cyprian belongs is called the Benedictine or Cistercian, which was first established in Italy about the end of the fifth century under the sanction of Pope Gregory the Great.

Citeaux was a house observing the same rule, founded in 1098 by Eudes Duke of Burgone, and established by St Robert Abbot of Molesme from Citeaux, filiated four houses called the Mother houses, viz, Laferte, Pontigny, Clairvaux, and Morimond. From Citeaux filiated eighteen hundred other monasteries, and from Morimond alone filiated seven hundred Monasteries, besides the military order of Calatrava, Alcantara, and Montessa, in Spain and others in Portugal. Clairvaux was established by St Bernard in 1115. He had seven hundred novices at one time and established seventy two monasteries in different parts of the